

Translation of Plato's *Euthyphro*

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[2a] Εὐθύφρων [Euthyphro]: τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν διατρίβεις περὶ τὴν τοῦ βασιλέως στοάν. [What's new, Socrates, that you've abandoned your haunts at the Lyceum and now loiter here at the Stoa of the king (Archon)?] οὐ γάρ που καὶ σοί γε δίκη τις οὔσα τυγχάνει πρὸς τὸν βασιλέα ὥσπερ ἐμοί. [Surely you too don't happen to have any kind of suit before the king as I do.]

Σωκράτης [Socrates]: οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν ἀλλὰ γραφὴν. [The Athenians, you know, Euthyphro, don't call it a suit but an indictment.] [2b]

Εὐθύφρων: τί φῆς; [What's that you say?] γραφὴν σέ τις, ὡς ἔοικε, γέγραπται· οὐ γὰρ ἐκεῖνό γε καταγνώσομαι, ὡς σὺ ἕτερον. [Someone has brought an indictment against you, it seems; for I shan't charge you with that, your indicting another.]

Σωκράτης: οὐ γὰρ οὖν. [No, of course not.]

Εὐθύφρων: ἀλλὰ σὲ ἄλλος; [Then another's indicted you?]

Σωκράτης: πάνν γε. [Just so.]

Εὐθύφρων: τίς οὗτος; [Who is he?]

Σωκράτης: οὐδ' αὐτὸς πάνν τι γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα, νέος γάρ τίς μοι φαίνεται καὶ ἀγνός· ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγώ μαι, Μέλητον. [I myself, Euthyphro, don't even know the man at all, so he's apparently quite young and unknown; but they give him the name, I believe, of Meletus.] ἔστι δὲ τῶν δῆμων Πιτθεύς, εἴ τινα νῶ ἔχεις

Πιθηέα Μέλητον οἷον τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ. [He belongs to the Pithean deme, if you can recall a Pithean with long stringy hair and without a full beard, but a hooked nose.]

Εὐθύφρων: οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα γραφὴν [2c] σε γέγραπται; [No, I cannot recall, Socrates; but on what charge has he indicted you?]

Σωκράτης: ἦντινα; [What charge?] οὐκ ἀγεννῇ, ἔμοιγε δοκεῖ· τὸ γὰρ νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι οὐ φαῦλόν ἐστιν. [Not an ignoble one, I think; for it's not contemptible to be as young as he is and understand so important a matter.] ἐκεῖνος γάρ, ὥς φησιν, οἶδε τίνα τρόπον οἱ νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες αὐτούς. [He, as he says, knows how the young are corrupted and who corrupts them.] καὶ κινδυνεύει σοφός τις εἶναι, καὶ τὴν ἐμὴν ἀμαθίαν κατιδὼν ὥς διαφθείροντος τοὺς ἡλικιώτας αὐτοῦ, ἔρχεται κατηγορήσων μου ὥσπερ πρὸς μητέρα πρὸς τὴν πόλιν. [So he is likely to be rather wise, and having spied out my ignorance, he's gone before the city as before his mother to charge me with corrupting his contemporaries.] καὶ φαίνεται μοι τῶν πολιτικῶν [2d] μόνος ἄρχεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπιμεληθῆναι ὅπως ἔσονται ὅτι ἄριστοι, ὥσπερ γεωργὸν ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον ἐπιμεληθῆναι, μετὰ δὲ τοῦτο καὶ τῶν ἄλλων. [And he alone of the statesmen, it appears to me, begins correctly: for "correctly" it is to take care of the young first, so that they will become as good as possible, just as a good farmer properly takes care of the young plants first, and after them of the others.] καὶ δὴ καὶ Μέλητος ἴσως πρῶτον [3a] μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας, ὥς φησιν· ἔπειτα μετὰ τοῦτο δῆλον ὅτι τῶν πρεσβυτέρων ἐπιμεληθεὶς πλείστων καὶ μεγίστων ἀγαθῶν αἴτιος τῇ πόλει γενήσεται, ὥς γε τὸ εἰκὸς συμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ. [So Meletus perhaps first of all cleans us out who corrupt the growth of the young, and when he has later taken care of the elders, he'll obviously be responsible for the largest and most important goods to his city, since that is likely to happen when he has made such a start.]

Εὐθύφρων: βουλοίμην ἂν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ μὴ τούναντίον γένηται· ἀτεχνῶς γάρ μοι δοκεῖ ἂφ' ἐστίας ἄρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ. [I would wish it were so, Socrates, but I fear that the opposite might happen; for I think he is simply "starting

from the hearth" and doing damage to the city in trying to wrong you.] καί μοι λέγε, τί καὶ ποιοῦντά σέ φησι διαφθείρειν τοὺς νέους; [Now, tell me in doing (making) what does he say you corrupt the young?]

[3b]

Σωκράτης: ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ' ἀκοῦσαι. [Strange things, my wonder, to hear them spoken of so.]¹ φησὶ γάρ με ποιητὴν εἶναι θεῶν, καὶ ὥς καινοὺς ποιοῦντα θεοὺς τοὺς δ' ἀρχαίους οὐ νομίζοντα ἐγράψατο τούτων αὐτῶν ἔνεκα, ὥς φησιν. [He says I am a maker of gods, and on this count, as he says, for making new gods and not believing in the old ones, he has indicted me.]

Εὐθύφρων: μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαιμόνιον φῆς σαντῶ ἐκάστοτε γίγνεσθαι. [I understand, Socrates, it's because you say that the daimonion comes to you occasionally.] ὥς οὖν καινοτομοῦντός σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γραφήν, καὶ ὥς διαβαλὼν δὴ ἔρχεται εἰς τὸ δικαστήριον, εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλούς. [Hence he's drawn up this indictment on the ground that you are making innovations in divine things, and he goes to court to utter slander, knowing that slanders like that are easily addressed to the multitude.] καὶ ἐμοῦ γάρ τοι, [3c] ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ τῶν θείων, προλέγων αὐτοῖς τὰ μέλλοντα, καταγελῶσιν ὥς μαινομένου· καί τοι οὐδὲν ὅτι οὐκ ἀληθὲς εἴρηκα ὧν προεῖπον, ἀλλ' ὅμως φθονοῦσιν ἡμῖν πᾶσι τοῖς τοιούτοις. [So too, in my case, you know, whenever I say anything about the divine things in the assembly, predicting the future to them, they laugh at me as though I were mad; and yet there's nothing I've predicted that wasn't true, but in spite of that they envy all who are like ourselves.] ἀλλ' οὐδὲν αὐτῶν χρὴ φροντίζειν, ἀλλ' ὁμόσε ἰέναι. [But we mustn't pay any attention to them, but close our ranks.]

Σωκράτης: ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα. [Now to be laughed at, my dear Euthyphro, is perhaps no matter.] Ἀθηναίοις γάρ τοι, ὥς ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει ἂν τινα δεινὸν οἶωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν δ' ἂν καὶ ἄλλους οἶωνται [3d] ποιεῖν τοιούτους, θυμοῦνται, εἴτ' οὖν φθόνῳ ὥς σὺ λέγεις, εἴτε δι' ἄλλο τι. [For the Athenians, you see, do not much care, I think, whenever they believe someone's clever, provided he's not a teacher of his wisdom, but they become

indignant at anyone who they believe makes others like himself, whether out of envy, as you say, or for some other reason.]

Εὐθύφρων: τούτου οὖν περί ὅπως ποτὲ πρὸς ἐμὲ ἔχουσιν, οὐ πάνυ ἐπιθυμῶ πειραθῆναι. [Well, I don't want much to try them out on it, however they are disposed toward me.]

Σωκράτης: ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον σεαυτὸν παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ σοφίαν· ἐγὼ δὲ φοβοῦμαι μὴ ὑπὸ φιланθρωπίας δοκῶ αὐτοῖς ὅτιπερ ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν, οὐ μόνον ἄνεν μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως εἴ τίς μου ἐθέλει ἀκούειν. [Perhaps you're thought to offer yourself rarely and to be unwilling to teach your wisdom: but I'm afraid that they might think that out of my philanthropy I speak unreservedly to every man, and even that I would pay gladly in addition if anyone's willing to listen to me.] εἰ μὲν οὖν, ὃ νυνδὴ ἔλεγον, μέλλοιέν μου καταγελᾶν ὥσπερ [3e] σὺ φῆς σαυτοῦ, οὐδὲν ἂν εἴη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάσονται, τοῦτ' ἤδη ὅπῃ ἀποβήσεται ἄδηλον πλὴν ὑμῖν τοῖς μάντεσιν. [Now if, as I was saying just now, they are going to laugh at me as you say they do at you, it wouldn't be unpleasant to spend the time in playing and laughing in the courtroom; but if they are in earnest, then it is unclear how it will turn out, except to you seers.]

Εὐθύφρων: ἀλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα, ἀλλὰ σὺ τε κατὰ νοῦν ἀγωνιῇ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν ἐμήν. [Perhaps it will be no trouble, Socrates, but you will manage the suit as you like it, just as I believe I'll manage mine.]

Σωκράτης: ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς ἡ δίκη; [What is your suit, Euthyphro?] φεύγεις αὐτὴν ἢ διώκεις; [Are you defendant or plaintiff?]

Εὐθύφρων: διώκω. [Plaintiff.]

Σωκράτης: Τίνα; [Against whom?]

[4a]

Εὐθύφρων: ὃν διώκων αὐτὸν δοκῶ μαίνεσθαι. [Whom I'm thought mad to be plaintiff against.]

Σωκράτης: τί δέ; [What?] πετόμενόν τινα διώκεις; [You are not plaintiff against anyone who flies?]

Εὐθύφρων: πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὢν εὖ μάλα πρεσβύτης. [Oh, he's far from flying, as he happens to be a very old man.]

Σωκράτης: τίς οὗτος; [Who is he?]

Εὐθύφρων: ὁ ἐμός πατήρ. [My father]

Σωκράτης: ὁ σός, ὦ βέλτιστε; [Yours, most excellent man?]

Εὐθύφρων: πάνν μὲν οὖν. [Yes, of course.]

Σωκράτης: ἔστιν δὲ τί τὸ ἐγκλημα καὶ τίνος ἡ δίκη; [What is the charge, and the suit's about what?]

Εὐθύφρων: φόνου, ὦ Σώκρατες. [About murder, Socrates.]

Σωκράτης: Ἡράκλεις. [Heracles!] ἢ που, ὦ Εὐθύφρων, ἀγνοεῖται ὑπὸ τῶν πολλῶν ὅπη ποτὲ ὀρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ [4b] ἐπιτυχόντος [ὀρθῶς] αὐτὸ πράττειν ἀλλὰ πόρρω που ἤδη σοφίας ἐλαύνοντος. [I suppose it's certain, Euthyphro, that the multitude are ignorant of what way is correct, for it's not for anyone at all, I believe, to do it correctly but only for someone who's already far advanced in wisdom.]

Εὐθύφρων: πόρρω μέντοι νῆ Δία, ὦ Σώκρατες. [Far advanced's the word, by Zeus, Socrates.]

Σωκράτης: ἔστιν δὲ δὴ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ σοῦ πατρός; [So it's one of your relatives, the dead man whom your father killed?] ἢ δῆλα δῆ; [No doubt that's obvious?] οὐ γὰρ ἂν που ὑπέρ γε ἀλλοτρίου ἐπεξῆσθα φόνου αὐτῷ. [You surely wouldn't prosecute him for murder on account of someone outside the family.]

Εὐθύφρων: γελοῖον, ὦ Σώκρατες, ὅτι οἶε τι διαφέρειν εἴτε ἀλλότριος εἴτε οἰκείος ὁ τεθνεὺς, ἀλλ' οὐ τοῦτο μόνον δεῖν φυλάττειν, εἴτε ἐν δίκῃ ἔκτεινεν ὁ κτείνας εἴτε μή, καὶ εἰ μὲν ἐν δίκῃ, εἰ δὲ μή, ἐπεξιέναι, ἐάνπερ ὁ κτείνας συνέστιός [4c] σοι καὶ ὁμοτράπεζός ῃ· ἴσον γὰρ τὸ μίasma γίγνεται ἐὰν συνῆς τῷ τοιούτῳ συνειδῶς καὶ μὴ ἀφοσίοις σεαυτὸν τε καὶ ἐκείνον τῇ δίκῃ ἐπεξιῶν. [It's ridiculous, Socrates, that you believe it makes any difference whether the murdered was related or not, but not that one must only guard this, whether the murderer killed in justice or not, and if in justice, to ignore it, but if not, to prosecute, whether or not the murderer's of your own hearth and table; for the pollution is the same if you knowingly consort with him and do not purify² both yourself and him by prosecuting in a suit.] ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός, καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευνεν ἐκεῖ παρ' ἡμῖν. [In this case, the man who died was a certain client of mine, and when we were farming in Naxos, he labored there for us.] παροινήσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινι τῶν ἡμετέρων ἀποσφάττει αὐτόν. [Now he became quite drunk

and in anger at one of our household slaves slew him.] ὁ οὖν πατήρ συνδήσας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ ἐξηγητοῦ ὅτι χρεῖη [4d] ποιεῖν. [My father then bound his hands and feet and threw him in a ditch, and sent a man here (to Athens) to learn from the exegete what he must do.] ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ δεδεμένου ὠλιγώρει τε καὶ ἡμέλει ὡς ἀνδροφόνου καὶ οὐδὲν ὃν πράγμα εἰ καὶ ἀποθάνοι, ὅπερ οὖν καὶ ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἐξηγητοῦ ἀφικέσθαι. [But in the meantime he paid no attention to the bound man but neglected him as a murderer, thinking it would be no matter even if he did die, which is exactly what happened: he died of hunger, cold, and the bonds before the messenger returned from the exegete.] ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὁ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι οὔτε ἀποκτείναντι, ὡς φασιν ἐκεῖνοι, οὔτ' εἰ ὅτι μάλιστα ἀπέκτεινεν, ἀνδροφόνου γε ὄντος τοῦ ἀποθανόντος, οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου—ἀνόσιον [4e] γὰρ εἶναι τὸ ὑὸν πατρὶ φόνου ἐπεξίεναι—κακῶς εἰδότες, ὧ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ ἀνοσίου. [So now my father and my other relations are indignant that I for the sake of the murderer prosecute my father for murder who, as they say, didn't kill him, and even if, to grant the point, he did kill, since the dead man was a murderer anyhow, I mustn't pay any attention to that sort—it's unholy for a son to prosecute his father for murder—ill knowing, Socrates, how the divine is disposed to the holy and the unholy.]

Σωκράτης: σὺ δὲ δὴ πρὸς Διός, ὧ Εὐθύφρων, οὕτως ἀκριβῶς οἶε ἐπίστασθαι περὶ τῶν θείων ὅπη ἔχει, καὶ τῶν ὀσίων τε καὶ ἀνοσίων, ὥστε τούτων οὕτω πραχθέντων ὡς σὺ λέγεις, οὐ φοβῇ δικαζόμενος τῷ πατρὶ ὅπως μὴ αὐτὸς σὺ ἀνόσιον πράγμα τυγχάνης πράττων; [Then do you, by Zeus, Euthyphro, believe you know so accurately about divine things how they are disposed, both the holy and unholy, that when this was done as you say, you're not afraid in indicting your father that you in turn might happen to be doing an unholy action?]

Εὐθύφρων: οὐδὲν γὰρ ἂν μου ὄφελος εἴη, ὧ Σώκρατες, οὐδέ [5a] τῷ ἂν διαφέροι Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην. [No, Socrates, for otherwise I would be of no use at

all, nor would Euthyphro differ from any of the multitude of men, unless I knew all matters like this accurately.]

Σωκράτης: ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρων, κράτιστόν ἐστι μαθητῇ σὼ γενέσθαι, καὶ πρὸ τῆς γραφῆς τῆς πρὸς Μέλητον αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν, λέγοντα ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ με ἐκεῖνος αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα περὶ τῶν θείων ἔξαμαρτάνειν, μαθητῆς δὴ γέγονα σός—“καὶ εἰ μὲν, ὦ Μέλητε,” φαῖν ἄν, “Εὐθύφρονα ὁμολογεῖ [5b] σοφὸν εἶναι τὰ τοιαῦτα, [καὶ] ὀρθῶς νομίζουν καὶ ἐμὲ ἡγοῦ καὶ μὴ δικάζου· εἰ δὲ μὴ, ἐκείνῳ τῷ διδασκάλῳ λάχε δίκην πρότερον ἢ ἐμοί, ὡς τοὺς πρεσβυτέρους διαφθείροντι ἐμέ τε καὶ τὸν αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι, ἐκεῖνον δὲ νοουθετοῦντί τε καὶ κολάζοντι”—καὶ ἂν μὴ μοι πείθεται μηδὲ ἀφίη τῆς δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ δικαστηρίῳ ἃ προυκαλούμην αὐτόν; [In that case, my wonderful Euthyphro, it's best for me to become your pupil, and before the indictment of Meletus comes to court to challenge him on this very point, saying that I had thought it very important to know about divine things even in the past, and now since he says in improvising and making innovations in divine things I'm at fault, I have become your pupil—“And if, Meletus,” I should say, “you agree that Euthyphro is wise in these matters, then reckon that I too believe correctly and do not condemn me; but if you don't, let that teacher get the suit rather than me, since he corrupts the elders, me and his father, me by teaching, him by rebuking and punishing”—and then if he's not persuaded nor releases me from the suit and indicts you instead of me, then wouldn't it be best to make these very points on which I challenged him in the courtroom?]

Εὐθύφρων: ναὶ μὰ Δία, ὦ Σώκρατες, εἰ ἄρα ἐμὲ ἐπιχειρήσειε [5c] γράφεσθαι, εὔροίμ' ἄν, ὡς οἶμαι, ὅπη σαθρός ἐστιν, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος ἐγένετο ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ. [Yes, by Zeus, Socrates, if he should ever try to indict me, I'd discover, I believe, where he's rotten, and our talk in court would far sooner be about him than about me.]

Σωκράτης: καὶ ἐγὼ τοι, ὦ φίλε ἐταῖρε, ταῦτα γινώσκων μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος πού τις καὶ ὁ Μέλητος οὗτος σὲ μὲν

οὐδὲ δοκεῖ ὄραν, ἐμὲ δὲ οὕτως ὀξέως [ἀτεχνῶς] καὶ ῥαδίως κατείδεν ὥστε ἀσεβείας ἐγράψατο. [So I, you see, being aware of this, my dear fellow, desire to become your pupil, knowing that apparently no one else nor this Meletus either seems to see you, but he so sharply (artlessly) and easily spied me out that he's indicted me for impiety.] νῦν οὖν πρὸς Διὸς λέγε μοι ὃ νυνδὴ σαφῶς εἰδέναι διισχυρίζου, ποῖόν τι τὸ εὐσεβὲς φῆς εἶναι καὶ τὸ ἀσεβὲς [5d] καὶ περὶ φόνου καὶ περὶ τῶν ἄλλων; [Now then, by Zeus, tell me what you were insisting just now you know so plainly, what sort of thing you say the pious and the impious are in regard to murder and other things?] ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐ τοῦ μὲν ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν τινα ἰδέαν κατὰ τὴν ἀνοσιότητα πᾶν ὅτιπερ ἂν μέλλῃ ἀνόσιον εἶναι; [Or isn't the holy taken alone by itself in every action the same, and, in turn, the unholy opposite to everything holy, similar to itself, and anything whatever that is unholy has some one look according to unholiness?]

Εὐθύφρων: πάντως δήπου, ὦ Σώκρατες. [Wholly so, Socrates.]

Σωκράτης: λέγε δὴ, τί φῆς εἶναι τὸ ὅσιον καὶ τί τὸ ἀνόσιον; [Say then, what do you say the holy is, and what the unholy?]

Εὐθύφρων: λέγω τοῖνυν ὅτι τὸ μὲν ὅσιόν ἐστιν ὅπερ ἐγὼ νῦν ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ ἱερῶν κλοπᾶς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπεξίεναι, ἕαντε πατὴρ [5e] ὦν τυγχάνῃ ἕαντε μήτηρ ἕαντε ἄλλος ὅστισοῦν, τὸ δὲ μὴ ἐπεξίεναι ἀνόσιον· ἐπεὶ, ὦ Σώκρατες, θέασαι ὡς μέγα σοι ἐρῶ τεκμήριον τοῦ νόμου ὅτι οὕτως ἔχει—ὃ καὶ ἄλλοις ἤδη εἶπον, ὅτι ταῦτα ὀρθῶς ἂν εἶη οὕτω γιγνόμενα—μὴ ἐπιτρέπειν τῷ ἀσεβοῦντι μηδ' ἂν ὅστισοῦν τυγχάνῃ ὦν. [I say that the holy is just what I'm doing now, prosecuting him who is unjust in murder, robbery of sacred things, or being at fault in anything similar, whether he happens to be father, mother, or anyone whatsoever, and not to prosecute is unholy: and observe, Socrates, what a great sign I'll tell you that the law is so—I've already told it to others, that if things were done in this way they'd be correct—viz., not to yield to the impious no matter who he happens to be.] αὐτοὶ γὰρ οἱ ἄνθρωποι τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν ἄριστον καὶ δικαιοτάτον, [6a] καὶ τοῦτον ὁμολογοῦσι τὸν αὐτοῦ πατέρα δεῖν ὅτι τοὺς υἱεὶς κατέπινεν οὐκ ἐν δίκῃ, κάκεινόν γε αὐτὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν ὅτι τῷ πατρὶ

ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ. [Men themselves really happen to believe Zeus is the best and most just of the gods, and they agree he bound his own father because he had swallowed his sons not in justice, and his father in turn had castrated his own father for similar reasons; but now they are angry at me because I prosecute my unjust father, and they contradict themselves in speaking about the gods and me.]

Σωκράτης: ἄρά γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν [οὗ] οὐνεκα τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδάν τις περὶ τῶν θεῶν λέγη, δυσχερῶς πως ἀποδέχομαι; [Is this the reason, then, Euthyphro, why I am indicted, because whenever anyone says things like that about the gods, I hardly accept it?] διὸ δὴ, ὡς ἔοικε, φήσει τίς με ἐξαμαρτάνειν. [Hence someone, it seems, will say that I'm at fault.] νῦν οὖν εἰ καὶ σοὶ ταῦτα συνδοκεῖ τῷ [6b] εὐ εἰδότει περὶ τῶν τοιούτων, ἀνάγκη δὴ, ὡς ἔοικε, καὶ ἡμῖν συγχωρεῖν. [If, however, you too who know these matters so well believe the same, then we are compelled as well, it seems, to consent.] τί γὰρ καὶ φήσομεν, οἳ γε καὶ αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; [What else shall we assert since we ourselves agree to know nothing about them?] ἀλλὰ μοι εἰπὲ πρὸς Φιλίου, σὺ ὡς ἀληθῶς ἡγῇ ταῦτα οὕτως γεγονέναι; [But tell me, by Zeus of Friendship, do you truly believe these events happened so?]

Εὐθύφρων: καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν. [Yes, I do, Socrates, and things more wonderful than these, which the multitude does not know about.]

Σωκράτης: καὶ πόλεμον ἄρα ἡγῇ σὺ εἶναι τῷ ὄντι ἐν τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν ποιητῶν, καὶ ὑπὸ τῶν [6c] ἀγαθῶν γραφέων τὰ τε ἄλλα ἱερὰ ἡμῖν καταπεποικίλται, καὶ δὴ καὶ τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλιμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν; [So you believe there truly was a war among the gods against one another, and awful hatreds, battles, and much else like that, the sort that are spoken of by the poets, and with which the good painters have adorned the sacred things among us, both other things as well as the great peplus that's full of such adornments, which is brought up to the Acropolis in the great Panathenaea?] ταῦτα ἀληθῆ φῶμεν εἶναι, ὦ Εὐθύφρων; [Shall we say these things are true, Euthyphro?]

Εὐθύφρων: μὴ μόνον γε, ὦ Σώκρατες, ἀλλ' ὅπερ ἄρτι εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ τῶν θείων διηγῆσομαι, ἃ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλαγῆσι. [Not only those, Socrates, but as I was saying just now, I shall inform you of much else, if you wish, about divine things, which if you hear them I know quite well you will be flabbergasted.]

Σωκράτης: οὐκ ἂν θαυμάζοιμι. [I should not wonder if I were.] ἀλλὰ ταῦτα μὲν μοι εἰς αὐθις ἐπὶ σχολῆς διηγῆσι· νυνὶ δὲ ὅπερ ἄρτι σε ἡρόμην περὶ ὧ **6d** σαφέστερον εἰπεῖν. [But at another time at my leisure you'll tell me, but now, about what I just asked you, try to speak more plainly.] οὐ γάρ με, ὦ ἐταῖρε, τὸ πρότερον ἰκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον ὅτι ποτ' εἴη, ἀλλὰ μοι εἶπες ὅτι τοῦτο τυγχάνει ὅσιον ὃν δὲ σὺ νῦν ποιεῖς, φόνου ἐπεξίων τῷ πατρί. [You didn't instruct me adequately before, my fellow, when I asked you what the holy was, but you said that what you are now doing happens to be the holy, prosecuting your father for murder.]

Εὐθύφρων: καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες. [And I told the truth, Socrates.]

Σωκράτης: ἴσως. [Perhaps.] ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα πολλά φῆς εἶναι ὅσια. [And yet, Euthyphro, you say much else is holy.]

Εὐθύφρων: καὶ γὰρ ἔστιν. [And indeed it is.]

Σωκράτης: μέμνησαι οὖν ὅτι οὐ τοῦτό σοι διεκελευόμην, ἐν τῇ ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο αὐτὸ τὸ εἶδος ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν; [Do you remember, then, that I didn't ask you to teach me this, one or two of the many holy things, but only that very look by which all holy things are holy?] ἐφησθα γάρ πού μιν ἰδέα **6e** τά τε ἄνόσια ἄνόσια εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ μνημονεύεις; [You did say, didn't you, that unholy things are unholy by one look, and likewise holy things are holy: don't you remember?]

Εὐθύφρων: ἔγωγε. [Yes, I do.]

Σωκράτης: ταύτην τοίνυν με αὐτὴν δίδαξον τὴν ἰδέαν τίς ποτὲ ἐστίν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος αὐτῇ παραδείγματι, ὃ μὲν ἂν τοιοῦτον ἦ ὡς ἂν ἢ σὺ ἢ ἄλλος τις πράττει φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ τοιοῦτον, μὴ φῶ. [Teach me, then, what this very look is, so that, in keeping my eye on it and using it as an example, I shall say it is holy whatever you or anyone else does that is of the same sort, and whatever is not of the same sort, I shall say is not holy.]

Εὐθύφρων: ἀλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω σοι φράσω. [Well, if that's what you want, Socrates, I'll inform you of that as well.]

Σωκράτης: ἀλλὰ μὴν βούλομαι γε. [That's what I want, be sure.]

Εὐθύφρων: ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ [7a] δὲ μὴ προσφιλὲς ἀνόσιον. [The holy, then, is what is dear to the gods, and what is not dear is unholy.]

Σωκράτης: παγκάλως, ὦ Εὐθύφρων, καὶ ὡς ἐγὼ ἐξήτουν ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. [Very fine, Euthyphro, you've answered in just the way I was asking you to answer.] εἰ μὲντοι ἀληθῶς, τοῦτο οὐπω οἶδα, ἀλλὰ σὺ δηλὸν ὅτι ἐπεκδιδάξεις ὡς ἔστιν ἀληθὴ ἃ λέγεις. [Whether you answered truly, however, I do not yet know about that, but you will obviously go on to teach that it's true what you say.]

Εὐθύφρων: πάνν μὲν οὖν. [Of course I shall.]

Σωκράτης: φέρε δὴ, ἐπισκεψώμεθα τί λέγομεν. [Come then, let us examine what you mean.] τὸ μὲν θεοφιλὲς τε καὶ θεοφιλὴς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς καὶ ὁ θεομισῆς ἀνόσιος· οὐ ταῦτόν δ' ἔστιν, ἀλλὰ τὸ ἐναντιώτατον, τὸ ὅσιον τῷ ἀνοσίῳ· οὐχ οὕτως; [What is dear to the gods and a man dear to the gods is holy, and what is hateful to the gods and he who is hateful to the gods is unholy: they are not the same, but most contrary, aren't they, the holy to the unholy?]

Εὐθύφρων: οὕτω μὲν οὖν. [So they are.]

Σωκράτης: καὶ εὖ γε φαίνεται εἰρησθαι; [And it appears to be well said?]

[7b]

Εὐθύφρων: δοκῶ, ὦ Σώκρατες. εἴρηται γάρ. [I think so, Socrates. For that is what I said.]

Σωκράτης: οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρων, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἔστιν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται; [But wasn't this too said, Euthyphro, that the gods are at strife and differ with one another and there are hatreds in them with regard to one another?]

Εὐθύφρων: εἴρηται γάρ. [Yes, that was said.]

Σωκράτης: ἔχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἢ περὶ τίνων διαφορὰ ποιεῖ; [And differences about what, best man, make for hatreds and wrath?] ὥδε δὲ σκοπῶμεν. [Let us examine it this way.] ἄρ' ἂν εἰ διαφεροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ ὁπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις, ἢ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν [7c] ἀπαλλαγεῖμεν;

[Should you and I differ about a number, which is more, would that difference make us enemies and angry at each other, or wouldn't we, in coming to a counting, soon be quit of things like that?]

Εὐθύφρων: πάνν γε. [Just so.]

Σωκράτης: οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ παυσαίμεθ' ἂν τῆς διαφορᾶς; [And should we differ about the greater and the smaller, in coming to a measurement, we should soon cease from our differences?]

Εὐθύφρων: ἔστι ταῦτα. [That's so.]

Σωκράτης: καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὡς ἐγῶμαι, περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἂν; [And so in coming to a weighing, I believe, we should judge about the heavier and the lighter?]

Εὐθύφρων: πῶς γὰρ οὐ; [Yes, of course.]

Σωκράτης: περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις εἶμεν καὶ ὀργιζοίμεθα; [Then in differing about what and being unable to come to what kind of decision would we be mutual enemies and angry at one another?] ἴσως οὐ πρόχειρόν σοί ἐστιν, ἀλλ' ἐμοῦ λέγοντος [7d] σκόπει εἰ τάδε ἐστὶ τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν. [Perhaps you don't have a ready answer, but examine when I say that it's this, the just and the unjust, beautiful and ugly, good and bad.] ἄρα οὐ ταῦτά ἐστιν περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνώμεθα, ὅταν γιγνώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες; [Aren't these the matters about which, if we differ and are unable to come to an adequate decision, we become mutual enemies, whenever we do become so, both you and I and all other men?]

Εὐθύφρων: ἀλλ' ἔστιν αὕτη ἡ διαφορά, ὦ Σώκρατες, καὶ περὶ τούτων. [But that's the difference, Socrates, and about these matters.]

Σωκράτης: τί δὲ οἱ θεοί, ὦ Εὐθύφρων; [What about the gods, Euthyphro?] οὐκ εἴπερ τι διαφέρονται, δι' αὐτὰ ταῦτα διαφέροντ' ἂν; [If they differ at all, wouldn't they differ on account of these very points?]

Εὐθύφρων: πολλὴ ἀνάγκη. [Necessarily so.]

[7e]

Σωκράτης: καὶ τῶν θεῶν ἄρα, ὦ γενναῖε Εὐθύφρων, ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ αἰσχρὰ καὶ ἀγαθὰ καὶ κακά.

οὐ γὰρ ἂν που ἐστασίαζον ἀλλήλοις εἰ μὴ περὶ τούτων διεφέροντο· ἢ γάρ; [Then different gods, my noble Euthyphro, believe different things are just, according to your argument, and likewise different things are beautiful and ugly, good and bad, for they surely wouldn't be at strife unless they did differ about these, or would they not?]

Εὐθύφρων: ὀρθῶς λέγεις. [What you say is correct.]

Σωκράτης: οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων μισοῦσιν; [And isn't it true that what each god believes beautiful, good, and just, he loves, and the contraries, he hates?]

Εὐθύφρων: πάννυ γε. [Just so.]

Σωκράτης: ταῦτα δέ γε, ὡς σὺ φῆς, οἱ μὲν δίκαια ἡγοῦνται, [8a] οἱ δὲ ἄδικοι, περὶ ἃ καὶ ἀμφισβητοῦντες στασιάζουσιν τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρα οὐχ οὕτω; [So the same things, as you say, some believe are just, and some unjust, about which they in fact dispute and are at strife and war with one another? Isn't that so?]

Εὐθύφρων: Οὕτω. [So.]

Σωκράτης: ταῦτ' ἄρα, ὡς ἔοικεν, μισεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται, καὶ θεομισῇ τε καὶ θεοφιλεῖ ταῦτ' ἂν εἴη. [Then the same things, as it seems, are hated and loved by the gods, and the same things would be hateful to the gods and dear to the gods.]

Εὐθύφρων: Ἔοικεν. [It seems so.]

Σωκράτης: καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὥ Εὐθύφρων, τοῦτ' αὖ λόγῳ. [Then by this argument, Euthyphro, the same things would be both holy and unholy.]

Εὐθύφρων: Κινδυνεύει. [I am afraid so.]

Σωκράτης: οὐκ ἄρα ὃ ἡρόμην ἀπεκρίνω, ὧ θαυμάσιε. [Then you didn't reply to what I asked, my wonder.] οὐ γὰρ τοῦτό γε ἡρώτων, ὃ τυγχάνει ταῦτόν ὃν ὁσίον τε καὶ ἀνόσιον· ὃ δ' ἂν θεοφιλεῖς ἢ καὶ θεομισές ἐστιν, ὡς ἔοικεν. [For I didn't ask you that, what one thing happens to be both holy and unholy; and, as it seems whatever is dear to the gods is also hateful to the gods.] [8b] ὥστε, ὦ Εὐθύφρων, ὃ σὺ νῦν ποιεῖς τὸν πατέρα κολάζων, οὐδὲν θαυμαστὸν εἰ τοῦτο δρῶν τῷ μὲν Διὶ προσφιλεῖς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν Ἥφαιστῳ φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν, καὶ εἴ τις ἄλλος τῶν θεῶν ἕτερος ἐτέρῳ διαφέρεται περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ αὐτά. [Hence, Euthyphro, the punishment you are now giving your

father—it's nothing wonderful if in acting so you do what is dear to Zeus but hateful to Cronus and Uranus, and dear to Hephaestus but hateful to Hera, and if any god differs with any other about it, then also it is with them in the same way.]

Εὐθύφρων: ἀλλ' οἶμαι, ὦ Σώκρατες, περί γε τούτου τῶν θεῶν οὐδένα ἕτερον ἐτέρῳ διαφέρεσθαι, ὥς οὐ δεῖ δίκην διδόναι ἐκεῖνον ὃς ἂν ἀδίκως τινὰ ἀποκτείνει. [But I think, Socrates, about this none of the gods differ the one with the other, namely, that he must not pay a penalty who ever unjustly kills another.]

Σωκράτης: τί δέ; ἀνθρώπων, ὦ Εὐθύφρων, ἤδη τινὸς ἤκουσας [8c] ἀμφισβητοῦντος ὥς τὸν ἀδίκως ἀποκτείναντα ἢ ἄλλο ἀδίκως ποιοῦντα ὅτιοῦν οὐ δεῖ δίκην διδόναι; [So, Euthyphro, have you ever heard up to now even any man disputing that he who unjustly killed or does anything else unjustly must not pay a penalty?]

Εὐθύφρων: οὐδὲν μὲν οὖν παύονται ταῦτα ἀμφισβητοῦντες καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις: ἀδικοῦντες γὰρ πάμπολλα, πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην. [Why, they don't cease disputing this both elsewhere and in court, for in committing very many injustices, they do and say anything to avoid a penalty.]

Σωκράτης: ἢ καὶ ὁμολογοῦσιν, ὦ Εὐθύφρων, ἀδικεῖν, καὶ ὁμολογοῦντες ὅμως οὐ δεῖν φασὶ σφᾶς διδόναι δίκην; [And do they really agree, Euthyphro, that they were unjust, and in spite of agreeing to that they deny they must pay a penalty?]

Εὐθύφρων: οὐδαμῶς τοῦτό γε. [That is not at all what happens.]

Σωκράτης: οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι· τοῦτο γὰρ οἶμαι οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν, ὥς οὐχὶ εἶπερ [8d] ἀδικοῦσί γε δοτέον δίκην, ἀλλ' οἶμαι οὐ φασιν ἀδικεῖν· ἢ γάρ; [Therefore, they don't do and say anything whatsoever; for this I believe they do not dare bring themselves to say, that even if they were unjust they mustn't pay, but I believe they deny they were unjust: isn't that so?]

Εὐθύφρων: ἀληθῆ λέγεις. [You speak truly.]

Σωκράτης: οὐκ ἄρα ἐκεῖνό γε ἀμφισβητοῦσιν, ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι δίκην, ἀλλ' ἐκεῖνο ἴσως ἀμφισβητοῦσιν, τὸ τίς ἐστὶν ὁ ἀδίκων καὶ τί δρῶν καὶ πότε. [Therefore, they don't dispute about that, that the unjust man must not pay a penalty, but perhaps they dispute this, who was unjust, what did he do, and when.]

Εὐθύφρων: ἀληθῆ λέγεις. [You speak truly.]

Σωκράτης: οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν, εἴπερ στασιάζουσι περὶ τῶν δικαίων καὶ ἀδίκων ὡς ὁ σὸς λόγος, καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν; [Then don't the gods undergo the same, if they are at strife about things just and unjust, as your argument goes, and do some assert they wrong one another, while others deny it?] ἐπεὶ ἐκεῖνό γε δήπου, ὦ θαυμάσιε, οὐδεὶς οὔτε θεῶν οὔτε [8e] ἀνθρώπων τολμᾷ λέγειν, ὡς οὐ τῷ γε ἀδικοῦντι δοτέον δίκην. [Since it's surely certain, my wonder, that neither any god nor man dares bring himself to say, that the unjust must not pay a penalty.]

Εὐθύφρων: ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες, τό γε κεφάλαιον. [Yes, that's true what you say, Socrates, as a summing-up.]

Σωκράτης: ἀλλ' ἕκαστόν γε οἶμαι, ὦ Εὐθύφρων, τῶν πραχθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ ἄνθρωποι καὶ θεοί, εἴπερ ἀμφισβητοῦσιν θεοί· πράξεώς τινος περὶ διαφερόμενοι οἱ μὲν δικαίως φασιν αὐτὴν πεπράχθαι, οἱ δὲ ἀδίκως· ἄρ' οὐχ οὕτω; [But it is about the particular, I believe, Euthyphro, that disputants do dispute, both men and gods, if gods dispute at all; in differing about a certain action, some say it was done justly, others unjustly: isn't that so?]

Εὐθύφρων: πάνυ γε. [Just so.]

[9a]

Σωκράτης: ἴθι νυν, ὦ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ, ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν ὡς πάντες θεοὶ ἡγοῦνται ἐκεῖνον ἀδίκως τεθνάναι, ὃς ἂν θητεύων ἀνδροφόνος γενόμενος, συνδεθείς ὑπὸ τοῦ δεσπότη τοῦ ἀποθανόντος, φθάσῃ τελευτήσας διὰ τὰ δεσμὰ πρὶν τὸν συνδήσαντα παρὰ τῶν ἐξηγητῶν περὶ αὐτοῦ πυθέσθαι τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου δὴ ὀρθῶς ἔχει ἐπεξίεναι καὶ ἐπισκῆπτεσθαι φόνου τὸν ὕδν τῷ πατρί; ἴθι, περὶ τούτων πειρῶ τί μοι [9b] σαφὲς ἐνδείξασθαι ὡς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἄν μοι ἱκανῶς ἐνδείξῃ, ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι. [Come then, my dear Euthyphro, teach me as well, that I might become wiser, what proof you have that all the gods believe him to have unjustly died, who while a hired hand became a murderer, then bound by the master of him who died, died because of the bonds before the binder could learn from the exegetes what he must do about him, and for an affair like this it is correct for a son to prosecute and charge him with murder; come, try and show something plain to me about this, that the gods completely believe

this action is correct; and if you show me adequately, I shall never cease praising you for your wisdom.]

Εὐθύφρων: ἀλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώκρατες, ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδειξαί σοι. [But perhaps it's not a slight task, Socrates, though I could completely exhibit it to you.]

Σωκράτης: μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσμαθέστερος εἶναι, ἐπεὶ ἐκείνοις γε ἐνδείξει δῆλον ὅτι ὡς ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μισοῦσιν. [I understand: it is because you think I'm harder to teach than the judge since you'll obviously have to show them that it's unjust, and that all the gods hate things like that.]

Εὐθύφρων: πάνυ γε σαφῶς, ὦ Σώκρατες, ἐάνπερ ἀκούσῃ γέ μου λέγοντος. [Very plain it'll be, too, Socrates, provided they listen to what I say.]

[9c]

Σωκράτης: ἀλλ' ἀκούσονται. [But they will listen.] ἐάνπερ εὖ δοκῇς λέγειν. [Provided you are thought to speak well.] τόδε δέ σου ἐνενόησα ἅμα λέγοντος καὶ πρὸς ἑμαυτὸν σκοπῶ· “εἰ ὅτι μάλιστά με Εὐθύφρων διδάξειεν ὡς οἱ θεοὶ ἅπαντες τὸν τοιοῦτον θάνατον ἡγοῦνται ἄδικον εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ' Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὁσίον τε καὶ τὸ ἀνόσιον; θεομισὲς μὲν γὰρ τοῦτο τὸ ἔργον, ὡς ἔοικεν, εἶη ἄν. [But this occurred to me while you were speaking, and I'm thinking to myself, “If Euthyphro should after all teach me all the gods believe such a death unjust, how have I learnt from Euthyphro what the holy and the unholy are? This deed might be, as it seems, hateful to the gods.”] ἀλλὰ γὰρ οὐ τούτῳ ἐφάνη ἄρτι ὠρισμένα τὸ ὁσίον καὶ μὴ· τὸ γὰρ θεομισὲς ὃν καὶ θεοφιλὲς ἐφάνη. [But it just now was evident that it wasn't by this that what was holy and what not are defined, for what was hateful to the gods had come to sight as what was dear to the gods as well.] ὥστε τούτου μὲν ἀφίημί σε, ὦ Εὐθύφρων: εἰ βούλει, πάντες αὐτὸ [9d] ἡγείσθωσαν θεοὶ ἄδικον καὶ πάντες μισούντων. [So I release you from this charge, Euthyphro, and if you wish, let all the gods believe it unjust and let them all hate it.] ἀλλ' ἄρα τοῦτο ὃ νῦν ἐπανορθούμεθα ἐν τῷ λόγῳ—ὡς ὃ μὲν ἂν πάντες οἱ θεοὶ μισῶσιν ἀνόσιόν ἐστιν, ὃ δ' ἂν φιλῶσιν, ὅσιον· ὃ δ' ἂν οἱ μὲν φιλῶσιν οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφοτέρα—ἄρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὁσίου καὶ τοῦ ἀνοσίου; [But isn't this the point we are now going over for correction in the argument—that whatever all the gods hate is unholy, and whatever they love is holy;

and whatever some love and others hate, is neither the one nor the other but both—don't you wish it to be thus defined for us now about the holy and the unholy?]

Εὐθύφρων: τί γὰρ κωλύει, ὦ Σώκρατες; [And what prevents it, Socrates?]

Σωκράτης: οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ σὺ δὴ τὸ σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με διδάξεις ὃ ὑπέσχου. [Nothing prevents me so far, Euthyphro, but you examine your own, (and consider) if in setting it up so, you will most easily teach me what you promised.]

[9e]

Εὐθύφρων: ἀλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον ὃ ἂν πάντες οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ μισῶσιν, ἀνόσιον. [But I should say this to be the holy, whatever all the gods love, and the opposite, whatever else the gods hate, unholy.]

Σωκράτης: οὐκοῦν ἐπισκοπῶμεν αὐ τοῦτο, ὦ Εὐθύφρων, εἰ καλῶς λέγεται, ἢ ἐῷμεν καὶ οὕτω ἡμῶν τε αὐτῶν ἀποδεχώμεθα καὶ τῶν ἄλλων, ἐὰν μόνον φῇ τίς τι ἔχειν οὕτω συγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων; [Shall we reexamine this, Euthyphro, to see whether or not it's finely said, or shall we let it go and thus accept from ourselves and others and agree that something is so, provided only one asserts it is? or must we examine what the speaker means?]

Εὐθύφρων: σκεπτέον. οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ καλῶς λέγεσθαι. [We must examine: I believe, however, that this point is finely said.]

[10a]

Σωκράτης: τάχ', ὦγαθέ, βέλτιον εἰσόμεθα. [Soon, my good man, we'll know better.] ἐννόησον γὰρ τὸ τοιόνδε· ἄρα τὸ ὅσιον ὅτι ὀσιόν ἐστιν φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὀσιόν ἐστιν; [Consider the following: the holy, is it loved by the gods because it is holy, or because it is loved is it holy?]

Εὐθύφρων: οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες. [I do not know what you mean, Socrates.]

Σωκράτης: ἀλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι. [I'll try to indicate it more clearly.] λέγομέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ ἄγον καὶ ὀρώμενον καὶ ὀρῶν καὶ πάντα τὰ τοιαῦτα μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἢ ἕτερα; [We speak of something being carried and of carrying, led and leading, seen and seeing, and all things like that, you do understand, are different from one another and in what they are different?]

Εὐθύφρων: ἔγωγέ μοι δοκῶ μανθάνειν. [Yes, I think I understand.]

Σωκράτης: οὐκοῦν καὶ φιλούμενόν τί ἐστὶν καὶ τούτου ἕτερον τὸ φιλοῦν;
[Then isn't it also true that being loved is one thing and loving is
different from this?]

Εὐθύφρων: πῶς γὰρ οὐ; [Of course it is.]

[10b]

Σωκράτης: λέγε δὴ μοι, πότερον τὸ φερόμενον διότι φέρεται φερόμενόν
ἐστίν, ἢ δι' ἄλλο τι; [Then tell me, what is carried, is it being carried
because it is carried, or for some other reason?]

Εὐθύφρων: οὐκ, ἀλλὰ διὰ τοῦτο. [No, but for this.]

Σωκράτης: καὶ τὸ ἀγόμενον δὴ διότι ἄγεται, καὶ τὸ ὀρώμενον διότι ὀράται;
[And what is led, because it is led, and what is seen, because it is
seen?]

Εὐθύφρων: πάνυ γε. [Just so.]

Σωκράτης: οὐκ ἄρα διότι ὀρώμενόν γέ ἐστιν, διὰ τοῦτο ὀράται, ἀλλὰ τὸ
ἐναντίον διότι ὀράται, διὰ τοῦτο ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστιν,
διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι
φερόμενον φέρεται, ἀλλὰ διότι φέρεται φερόμενον. [Therefore it isn't
because it is something to be seen that it is seen, but the opposite,
because it is seen, for this reason is it something seen; not because
it is something to be led that it is led, but because it is led, for this
reason is it something led; nor because it is something to be carried
is it carried, but because it is carried is it something carried.] ἄρα
κατάδηλον, ὦ Εὐθύφρων, ὃ [10c] βούλομαι λέγειν; [Isn't it perfectly
clear, Euthyphro, what I wish to say?] βούλομαι δὲ τόδε, ὅτι εἴ τι
γίγνεται ἢ τι πάσχει, οὐχ ὅτι γιγνόμενόν ἐστι γίγνεται, ἀλλ' ὅτι γίγνεται
γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστὶ πάσχει, ἀλλ' ὅτι πάσχει πάσχον
ἐστίν· ἢ οὐ συγχωρεῖς οὕτω; [I mean this, that if something comes
into being or undergoes something, not because it is something that
is to come into being does it come into being, but because it comes
into being is it something that comes into being; nor because it is
something that is to undergo does it undergo, but because it under-
goes is it something that undergoes: do you agree with this?]

Εὐθύφρων: Ἔγωγε. [Yes, I do.]

Σωκράτης: οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστὶν ἢ πάσχον τι
ὑπό του; [Isn't also the something that's loved either something that
comes into being or undergoes something by something?]

Εὐθύφρων: πάνυ γε. [Just so.]

Σωκράτης: καὶ τοῦτο ἄρα οὕτως ἔχει ὥσπερ τὰ πρότερα· οὐχ ὅτι φιλούμενόν ἐστιν φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι φιλεῖται φιλούμενον; [Then this is exactly like the previous cases: not because it is something to be loved is it loved by those who love it, but because it is loved is it a thing that is loved.]

Εὐθύφρων: ἀνάγκη. [Necessarily.]

[10d]

Σωκράτης: τί δὴ οὖν λέγομεν περὶ τοῦ ὁσίου, ὦ Εὐθύφρων; [What then are they saying about the holy, Euthyphro?] ἄλλο τι φιλεῖται ὑπὸ θεῶν πάντων, ὡς ὁ σὸς λόγος; [Isn't it something loved by all the gods, as your argument goes?]

Εὐθύφρων: ναί. [Yes.]

Σωκράτης: ἄρα διὰ τοῦτο, ὅτι ὁσίον ἐστιν, ἢ δι' ἄλλο τι; [Is it because of this, that it is holy, or for something else?]

Εὐθύφρων: οὐκ, ἀλλὰ διὰ τοῦτο. [No, but for this.]

Σωκράτης: διότι ἄρα ὁσίον ἐστιν φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὁσίον ἐστιν; [Then because it is holy is it loved, and not because it is loved, is it for this reason holy?]

Εὐθύφρων: ἔοικεν. [It seems so.]

Σωκράτης: ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν φιλούμενόν ἐστι καὶ θεοφιλές. [But because it is loved by the gods is something loved and dear to the gods?]

Εὐθύφρων: πῶς γὰρ οὔ; [Of course it is.]

Σωκράτης: οὐκ ἄρα τὸ θεοφιλὲς ὁσίον ἐστιν, ὦ Εὐθύφρων, οὐδὲ τὸ ὅσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον τοῦτο τούτου. [What is dear to the gods, then, is not the holy, nor is the holy dear to the gods, as you say, Euthyphro, but this is different from that.]

[10e]

Εὐθύφρων: πῶς δὴ, ὦ Σώκρατες; [How so, Socrates?]

Σωκράτης: ὅτι ὁμολογοῦμεν τὸ μὲν ὅσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὁσίον ἐστιν, ἀλλ' οὐ διότι φιλεῖται ὅσιον εἶναι· ἢ γάρ; [Because we agree that the holy is loved for this reason, because it is holy, and not because it is loved is it holy. Isn't that so?]

Εὐθύφρων: ναί. [Yes.]

Σωκράτης: τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.

[While, on the other hand, what is dear to the gods because it is loved by gods, by the very fact of being loved is it dear to the gods, and not because it is dear to the gods, for this reason is it loved.]

Εὐθύφρων: ἀληθῆ λέγεις. [You speak truly.]

Σωκράτης: ἀλλ' εἴ γε ταὐτὸν ἦν, ὦ φίλε Εὐθύφρων, τὸ θεοφιλὲς καὶ τὸ ὅσιον, εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφιλείτο τὸ [11a] ὅσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλείτο ἂν τὸ θεοφιλὲς, εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλὲς ἦν, καὶ τὸ ὅσιον ἂν διὰ τὸ φιλεῖσθαι ὅσιον ἦν· νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχeton, ὡς παντάπασιν ἐτέρω ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι φιλείται, ἐστὶν οἷον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν οἷον φιλεῖσθαι, διὰ τοῦτο φιλείται. καὶ κινδυνεύεις, ὦ Εὐθύφρων, ἐρωτώμενος τὸ ὅσιον ὅτι ποτ' ἐστίν, τὴν μὲν οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλώσαι, πάθος δέ τι περὶ αὐτοῦ λέγειν, ὅτι πέπονθε τοῦτο τὸ ὅσιον, φιλεῖσθαι ὑπὸ πάντων [11b] θεῶν· ὅτι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι φίλον, μή με ἀποκρύψῃ ἀλλὰ πάλιν εἰπὲ ἐξ ἀρχῆς τί ποτε ὄν τὸ ὅσιον εἴτε φιλείται ὑπὸ θεῶν εἴτε ὅτιδὴ πάσχει—οὐ γὰρ περὶ τούτου διοισόμεθα—ἀλλ' εἰπὲ προθύμως τί ἐστὶν τὸ ἐπὶ ὅσιον καὶ τὸ ἀνόσιον; [But if they were the same, my dear Euthyphro, what is dear to the gods and holy, then, on the one hand, if because being holy the holy was loved, then because being dear to the gods would what is dear to the gods be loved; and, on the other, if because being loved by the gods what is dear were dear to the gods, then the holy would be holy because it was loved; but as you see now, how they are contrarily disposed, and how utterly different they are from one another. One, because it is loved, is it the sort of thing to be loved; the other, because it is the sort to be loved, for this is it loved. And you seem, Euthyphro, in being asked what the holy is, to be unwilling to make clear to me its being, but to speak of some affect about it, viz. the holy has undergone this, to be loved by all gods; but what it is, you have not yet said. If then it is pleasing to you, don't hide it from me, but tell me once more from the beginning what the holy is, whether it is loved by gods or undergoes anything whatsoever—we shall not differ about that—, but speak out eagerly, what are the holy and the unholy?]

Εὐθύφρων: ἀλλ', ὦ Σωκράτες, οὐκ ἔχω ἔγωγε ὅπως σοι εἶπω ὃ νοῶ· περιέρχεται γάρ πως ἡμῖν αἰεὶ ὃ ἂν προθώμεθα καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα αὐτό. [And yet, Socrates, I do not know how I can tell you what I think; somehow or other whatever we propose

always begins to move about for us and is unwilling to stay wherever we set it up.]

Σωκράτης: τοῦ ἡμετέρου προγόνου, ὃ Εὐθύφρων, ἔοικεν εἶναι [11c] Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με ἐπέσκωπτες ὡς ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου συγγένειαν τὰ ἐν τοῖς λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ ἐθέλει μένειν ὅπου ἂν τις αὐτὰ θῇ· νῦν δὲ σοὶ γὰρ αἱ ὑποθέσεις εἰσίν. ἄλλου δὴ τινος δεῖ σκώματος· οὐ γὰρ ἐθέλουσι σοὶ μένειν, ὡς καὶ αὐτῷ σοὶ δοκεῖ. [What you say, Euthyphro, seems to be the work of our ancestor Daedalus. So if I had said them and set them up, perhaps you would scoff at me and say that by my relation to him the deeds in speeches run away and are unwilling to stay wherever one places them; but as it is, the settings up are yours. So you need another jest. They are unwilling to stay still for you, as you yourself think.]

Εὐθύφρων: ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώματος, ὃ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περιεῖναι αὐτοῖς τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγὼ εἰμὶ ὁ ἐντιθείς, [11d] ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος, ἐπεὶ ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα οὕτως. [But I think, Socrates, that needs quite the same jest, for in their going about and not staying in the same place, I am not the one who sets them in motion, but I think you're the Daedalus, since as far as I'm concerned, they would stay where they were.]

Σωκράτης: κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρὸς δεινότερος γεγονέναι τὴν τέχνην τοσούτῳ, ὅσῳ ὁ μὲν τὰ αὐτοῦ μόνῃ ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἑμαυτοῦ, ὡς ἔοικε, καὶ τὰ ἀλλότρια. καὶ διὰ τοῦτό μοι τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός· ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένειν καὶ ἀκινήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ [11e] Δαιδάλου σοφίᾳ τὰ Ταντάλου χρήματα γενέσθαι. καὶ τούτων μὲν ἄδην· ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι συμπροθυμήσομαι [δειξαι] ὅπως ἂν με διδάξης περὶ τοῦ ὁσίου. καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι δοκεῖ δίκαιον εἶναι πᾶν τὸ ὅσιον. [Then I seem, my fellow, to have proved cleverer in his art than that man, by as much as he only made his own things not stay still, but I, in addition to my own, as it seems, make also others.' And surely this is the finest part of my art, that I am unwillingly wise; for I would have wished for myself that the speeches did stay still and be established immovably, and I would have wished this even more

than to have the money of Tantalus besides Daedalus's wisdom. But enough of that. As I think you're sluggish, I myself shall eagerly join you, so that you might teach me about the holy. And don't weary beforehand; see here, don't you think it necessary that everything holy be just?]

Εὐθύφρων: ἔμοιγε. [Yes, I do.]

Σωκράτης: ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον; ἢ τὸ μὲν ὅσιον [12a] πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο; [Then also everything just is holy? Or is the holy everything that's just, but the just not everything that's holy, but part of it is holy, and part something else?]

Εὐθύφρων: οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. [I do not follow, Socrates, what is being said.]

Σωκράτης: καὶ μὴν νεώτερός γέ μου εἰ οὐκ ἔλαττον ἢ ὅσω σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας. [And yet you're as much younger than I am as you are wiser; but, as I say, the richness of your wisdom has made you sluggish.] ἀλλ', ὦ μακάριε, σύντεινε σαντόν· καὶ γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. [But, blessed one, exert yourself, it isn't difficult to comprehend what I mean.] λέγω γὰρ δὴ τὸ ἐναντίον ἢ ὁ ποιητὴς ἐποίησεν ὁ ποιήσας—"Ζῆνα δὲ τὸν [θ'] ἔρξαντα καὶ ὃς τάδε πάντ' ἐφύτευσεν [12b] οὐκ ἐθέλει νεικεῖν· ἵνα γὰρ δέος ἔνθα καὶ αἰδώς." [I am saying the opposite of the poet, the poet who wrote, "Zeus is the one who did so, and even he who planted all the things / Is unwilling to contend with him; for where there is fear, there is also shame." ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ. [Now I differ with the poet.] εἰπὼ σοι ὅπη; [Shall I tell you where?]

Εὐθύφρων: πάννυ γε. [Yes, do.]

Σωκράτης: οὐ δοκεῖ μοι εἶναι "ἵνα δέος ἔνθα καὶ αἰδώς" πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μὴδὲν ταῦτα ἃ δεδίασιν· οὐ καὶ σοὶ δοκεῖ; [I don't think that's right, "Where there is fear, there also is shame"; for I think that many in fearing illnesses, poverty, and much else of the same sort do fear, but they are not ashamed at all before what they fear. Don't you think so too?]

Εὐθύφρων: πάννυ γε. [Just so.]

Σωκράτης: ἀλλ' ἵνα γε αἰδὼς ἔνθα καὶ δέος εἶναι· ἐπεὶ ἔστιν ὅστις αἰδούμενός τι πράγμα καὶ αἰσχυνόμενος οὐ πεφόβηται [12c] τε καὶ δέδοικεν ἅμα

δόξαν πονηρίας; [But where there is shame, there also is fear; since whoever is ashamed at some matter, in feeling shame doesn't he simultaneously fear and tremble at the reputation for wickedness?]

Εὐθύφρων: δέδοικε μὲν οὖν. [He's afraid, for sure.]

Σωκράτης: οὐκ ἄρ' ὀρθῶς ἔχει λέγειν. “ἵνα γὰρ δέος ἔνθα καὶ αἰδώς,” ἀλλ' ἵνα μὲν αἰδώς ἔνθα καὶ δέος, οὐ μέντοι ἵνα γε δέος πανταχοῦ αἰδώς· ἐπὶ πλεόν γὰρ οἶμαι δέος αἰδοῦς. μόνιον γὰρ αἰδώς δέους ὥσπερ ἀριθμοῦ περιττόν, ὥστε οὐχ ἵναπερ ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν ἔνθα καὶ ἀριθμός. ἔπη γάρ που νῦν γε; [Then it's incorrect to say, “For where there is fear, there also is shame,” but where there is shame, there also is fear, not, however, where there is fear is there everywhere shame; for I believe fear has a greater range than shame. Shame is a part of fear as odd is of number, since not where there is number is there also odd, but where there is the odd there also is number. Now you surely follow?]

Εὐθύφρων: πάνν γε. [Just so.]

Σωκράτης: τὸ τοιοῦτον τοῖνυν καὶ ἐκεῖ λέγων ἡρώτων· ἄρα ἵνα [12d] δίκαιον ἔνθα καὶ ὅσιον; ἢ ἵνα μὲν ὅσιον ἔνθα καὶ δίκαιον, ἵνα δὲ δίκαιον οὐ πανταχοῦ ὅσιον· μόνιον γὰρ τοῦ δικαίου τὸ ὅσιον; οὕτω φῶμεν ἢ ἄλλως σοι δοκεῖ; [So also in speaking before I asked something similar: Where there is justice, is there also the holy? Or where there is the holy, there also is the just, and not where there is the just, is there everywhere the holy; for the holy is part of the just. Shall we assert this or do you think differently?]

Εὐθύφρων: οὐκ, ἀλλ' οὕτω. φαίνεται γάρ μοι ὀρθῶς λέγειν. [No, but in this way, and what you say appears to me correct.]

Σωκράτης: ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἔοικεν, ἐξευρεῖν τὸ ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν σύ με ἡρώτας τι τῶν νυνδὴ, οἷον ποῖον μέρος ἐστὶν ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὢν τυγχάνει οὗτος ὁ ἀριθμός, εἶπον ἂν ὅτι ὁς ἂν μὴ σκαληνὸς ἢ ἀλλ' ἰσοσκελής· ἢ οὐ δοκεῖ σοι; [Look at the point that comes after this. If the holy is part of the just, we must, as it seems, find out what part of the just the holy would be. Now, if you asked me any of the things mentioned just now, e.g., what part is the even of number, and what happens to be this number, I should say that it is whatever is not scalene but isosceles. Don't you think the same?]

Εὐθύφρων: ἔμοιγε. [Yes, I do.]

[12e]

Σωκράτης: πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι τὸ ποῖον μέρος τοῦ δικαίου ὁσιόν ἐστιν, ἵνα καὶ Μελήτω λέγωμεν μηκέθ' ἡμᾶς ἀδικεῖν μηδὲ ἀσεβείας γράφεσθαι, ὥς ἱκανῶς ἤδη παρὰ σοῦ μεμαθηκότας τὰ τε εὖσεβῆ καὶ ὅσια καὶ τὰ μὴ. [Then you also try to teach me what part of the just the holy is, so that we may tell Meletus that no longer are we unjust, nor should he indict me for impiety as I have already learned sufficiently from you what are pious and holy things and what not.]

Εὐθύφρων: τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος τοῦ δικαίου εἶναι εὖσεβές τε καὶ ὅσιον, τὸ περὶ τὴν τῶν θεῶν θεραπείαν, τὸ δὲ περὶ τὴν τῶν ἀνθρώπων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος. [The pious and holy, Socrates, are, I think, this part of the just, that which concerns the care of the gods, while what concerns the care of human beings is the remaining part of the just.]

Σωκράτης: καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνει λέγειν, ἀλλὰ [13a] σμικροῦ τινος ἔτι ἐνδεής εἰμι· τὴν γὰρ θεραπείαν οὕτω συνήμι ἦντινα ὀνομάξεις. οὐ γάρ που λέγεις γε, οἰαίπερ καὶ αἱ περὶ τὰ ἄλλα θεραπείαι εἰσιν, τοιαύτην καὶ περὶ θεοῦ—λέγομεν γάρ που—οἶόν φαμεν ἵππους οὐ πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ ἵππικός· ἢ γάρ; [That's fine, Euthyphro, how you appear to me to speak, but I am still in want of a rather small point; for I do not yet understand what you gave the name caring to. You surely don't mean that just as there are carings of other things, there is also one of the gods—for we surely speak so—e.g., we say that not everyone knows how to take care of horses but the horseman. Is that so?]

Εὐθύφρων: πάνυ γε. [Just so.]

Σωκράτης: ἢ γάρ που ἵππικὴ ἵππων θεραπεία. [For surely the art of horsemanship is the caring of horses?]

Εὐθύφρων: ναί. [Yes.]

Σωκράτης: οὐδὲ γε κύνας πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ κυνηγετικός. [Nor does everyone know how to take care of dogs but the hunter?]

Εὐθύφρων: οὕτω. [That's so.]

Σωκράτης: ἢ γάρ που κυνηγετικὴ κυνῶν θεραπεία. [For surely hunting is the caring of dogs?]

[13b]

Εὐθύφρων: ναί. [Yes.]

Σωκράτης: ἢ δέ γε βοηλατικὴ βοῶν. [And the art of herding is of cattle?]

Εὐθύφρων: πάνυ γε. [Just so.]

Σωκράτης: ἡ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεῶν, ὧ Εὐθύφρων; οὕτω λέγεις;
[And holiness and piety are of gods, Euthyphro? Do you say that?]

Εὐθύφρων: ἔγωγε. [Yes, I do.]

Σωκράτης: οὐκοῦν θεραπεία γε πᾶσα ταῦτόν διαπράττεται; οἷον τοιοῦνδε·
ἐπ' ἀγαθῷ τινὶ ἐστι καὶ ὠφελία τοῦ θεραπευομένου, ὥσπερ ὁρᾷς δὴ
ὅτι οἱ ἵπποι ὑπὸ τῆς ἵππικῆς θεραπευόμενοι ὠφελοῦνται καὶ βελτίους
γίγνονται· ἢ οὐ δοκοῦσί σοι; [Doesn't any kind of caring accomplish
the same? For example, for the sake of some good and benefit of
what is cared for, just as you see that horses if cared for by the art of
horsemanship are benefited and become better. Don't you think so?]

Εὐθύφρων: ἔμοιγε. [Yes, I do.]

Σωκράτης: καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς, καὶ οἱ [13c] βόες
ὑπὸ τῆς βοηλατικῆς, καὶ τᾶλλα πάντα ὡσαύτως· ἢ ἐπὶ βλάβῃ οἶε τοῦ
θεραπευομένου τὴν θεραπείαν εἶναι; [And surely dogs by the art of
hunting, and cattle by the art of herding, and all else likewise; or do
you believe caring is for the harm of what is cared for?]

Εὐθύφρων: μὰ Δί' οὐκ ἔγωγε. [No, by Zeus, I do not.]

Σωκράτης: ἀλλ' ἐπ' ὠφελίᾳ; [But for benefit?]

Εὐθύφρων: πῶς δ' οὐ; [Of course.]

Σωκράτης: ἡ οὖν καὶ ἡ ὁσιότης θεραπεία οὕσα θεῶν ὠφελία τέ ἐστι
θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ; καὶ σὺ τοῦτο συγχωρήσεις ἄν,
ὥς ἐπειδάν τι ὅσιον ποιῇς, βελτίω τινὰ τῶν θεῶν ἀπεργάζῃ; [Then holi-
ness, since it is caring of the gods, is a benefit of the gods and makes
the gods better? And would you agree with this, that whenever you
do something holy, you make one of the gods better?]

Εὐθύφρων: μὰ Δί' οὐκ ἔγωγε. [No, by Zeus, I do not.]

Σωκράτης: οὐδὲ γὰρ ἐγώ, ὧ Εὐθύφρων, οἶμαι σε τοῦτο λέγειν—πολλοῦ
καὶ δέω—ἀλλὰ τούτου δὴ ἔνεκα καὶ ἀνηρόμην [13d] τίνα ποτὲ λέγοις
τὴν θεραπείαν τῶν θεῶν, οὐχ ἡγούμενός σε τοιαύτην λέγειν. [Nor do
I, Euthyphro, believe you meant that—far from it—, but it's for this
reason I asked what you mean by the caring of the gods, believing
that you do not mean that kind of caring.]

Εὐθύφρων: καὶ ὀρθῶς γε, ὧ Σώκρατες· οὐ γὰρ τοιαύτην λέγω. [And cor-
rectly so, Socrates, for I don't mean that kind.]

Σωκράτης: εἰεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὁσιότης; [All right.
Then what kind of caring of the gods would holiness be?]

Εὐθύφρων: ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότας θεραπεύουσιν.

[The way in which, Socrates, slaves care for their masters.]

Σωκράτης: μανθάνω· ὑπηρετική τις ἂν, ὡς ἔοικεν, εἴη θεοῖς. [I understand. It would be some kind of serving the gods, it seems.]

Εὐθύφρων: πάνυ μὲν οὖν. [Yes, of course.]

Σωκράτης: ἔχοις ἂν οὖν εἰπεῖν ἢ ἰατροῖς ὑπηρετική εἰς τίνος ἔργου ἀπεργασίαν τυγχάνει οὐσα ὑπηρετική; οὐκ εἰς ὑγείας οἶε; [Could you say, then, the art serving doctors happens to be serving for the production of what work? Don't you believe it is for health?]

Εὐθύφρων: ἔγωγε. [Yes, I do.]

[13e]

Σωκράτης: τί δὲ ἢ ναυπηγοῖς ὑπηρετική; εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετική ἐστίν; [And what about the art serving shipbuilders? It serves for the production of what work?]

Εὐθύφρων: δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου. [Obviously, Socrates, for a ship.]

Σωκράτης: καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας; [And likewise, what serves housebuilders is for the production of a house?]

Εὐθύφρων: ναί. [Yes.]

Σωκράτης: εἰπέ δὴ, ὦ ἄριστε· ἢ δὲ θεοῖς ὑπηρετική εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετική ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδὴ περ τά γε θεῖα κάλλιστα φῆς εἰδέναι ἀνθρώπων. [Say, then, best man, the art that serves gods would serve for the production of what work? Obviously you know, since you say you know most finely of human beings the divine things.]

Εὐθύφρων: καὶ ἀληθὴ γελέγω, ὦ Σώκρατες. [And I tell the truth, Socrates.]

Σωκράτης: εἰπέ δὴ πρὸς Διὸς τί ποτέ ἐστιν ἐκεῖνο τὸ πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπηρεταῖς χρώμενοι; [Say, then, by Zeus, what is that most fine work which the gods produce in employing us as servants?]

Εὐθύφρων: πολλὰ καὶ καλά, ὦ Σώκρατες. [There are many fine things, Socrates.]

[14a]

Σωκράτης: καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ πολέμῳ ἀπεργάζονται· ἢ οὐ; [So do generals, my dear, yet you could easily say the sum of them, viz., they produce victory in war. Isn't that so?]

Εὐθύφρων: πῶς δ' οὐ; [Of course.]

Σωκράτης: πολλὰ δέ γ' οἶμαι, καὶ καλὰ καὶ οἱ γεωργοί· ἀλλ' ὁμως τὸ κεφάλαιον αὐτῶν ἐστὶν τῆς ἀπεργασίας ἢ ἐκ τῆς γῆς τροφή. [And many are the fine things farmers produce, yet the sum of their production is nurture from the earth.]

Εὐθύφρων: πάνυ γε. [Just so.]

Σωκράτης: τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ ἀπεργάζονται; τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας; [Then what about the many fine things the gods produce? What is the sum of their production?]

Εὐθύφρων: καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες, ὅτι [14b] πλείονος ἔργου ἐστὶν ἀκριβῶς πάντα ταῦτα ὥς ἔχει μαθεῖν· τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν μὲν κεχαρισμένα τις ἐπίστηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἐστὶ τὰ ὅσια, καὶ σώζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν κεχαρισμένων ἀσεβῆ, ἃ δὴ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν. [I just told you a little while ago, Socrates, it's a rather long task to learn accurately about all these matters, in what they are. However, I'll simply tell you this, if anyone knows how to speak and do, in praying and sacrificing, things grateful to the gods, these are holy, and such sayings and doings save both private houses and the common good of cities; and things contrary to the grateful are impious, which subvert and ruin everything.]

Σωκράτης: ἢ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρων, εἰ ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὧν ἡρώτων· ἀλλὰ γὰρ οὐ [14c] πρόθυμός με εἰ διδάξαι—δηλὸς εἶ. καὶ γὰρ νῦν ἐπειδὴ ἐπ' αὐτῷ ἦσθα ἀπετράπου, ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρῶντα τῷ ἐρωμένῳ ἀκολουθεῖν ὅπῃ ἂν ἐκεῖνος ὑπάγῃ, τί δὴ αὐτὸς λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὐχεσθαι; [So, Euthyphro, had you wished, in far fewer words you could have told me the sum of what I asked, but in fact you're not eager to teach me—that's obvious—, for even just now, when you were about to, you turned away, which if you had answered, I should have adequately by now learned from you about holiness. As it is, the lover must follow the beloved wherever he leads him. What really do you say the holy and holiness are? Isn't it a certain kind of knowledge of sacrificing and praying?]

Εὐθύφρων: ἔγωγε. [Yes, I say so.]

Σωκράτης: οὐκοῦν τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ' εὐχεσθαι αἰτεῖν τοὺς θεοὺς; [Isn't sacrificing a giving of gifts to the gods, and praying an asking of the gods?]

Εὐθύφρων: καὶ μάλα, ὦ Σώκρατες. [Quite right, Socrates.]

[14d]

Σωκράτης: ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς ὁσιότης ἂν εἴη ἐκ τούτου τοῦ λόγου. [Then knowledge of asking and offering to gods must by this argument be holiness.]

Εὐθύφρων: πάννυ καλῶς, ὦ Σώκρατες, συνήκας ὁ εἶπον. [It's very fine, Socrates, how you've understood what I said.]

Σωκράτης: ἐπιθυμητὴς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὅτι ἂν εἴπῃς. ἀλλὰ μοι λέξον τίς αὐτῇ ἡ ὑπηρεσία ἐστὶ τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις; [It's because I am desirous, my dear, of your wisdom, and I apply my mind to it, so that nothing of what you say will fall to the ground. But tell me, what is this serving of the gods? Do you assert it is asking them and offering to them?]

Εὐθύφρων: ἔγωγε. [Yes, I do.]

Σωκράτης: ἄρ' οὖν οὐ τό γε ὀρθῶς αἰτεῖν ἂν εἴη ὧν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν; [Wouldn't it be, then, the correct asking of what we need from them, to ask them for these?]

Εὐθύφρων: ἀλλὰ τί; [But of course.]

[14e]

Σωκράτης: καὶ αὐτὸ διδόναι ὀρθῶς, ὧν ἐκείνοι τυγχάνουσιν δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὐτῶν ἀντιδωρεῖσθαι; οὐ γάρ που τεχνικόν γ' ἂν εἴη δωροφορεῖν διδόντα τῷ ταῦτα ὧν οὐδὲν δεῖται. [And, in turn, the correct offering of what they happen to need from us, to bring these gifts to them? For it surely wouldn't be at all skillful to bring gifts and offer to someone things of which he had no need?]

Εὐθύφρων: ἀληθῆ λέγεις, ὦ Σώκρατες. [You speak truly, Socrates.]

Σωκράτης: ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρων, τέχνη ἡ ὁσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων. [Then holiness, Euthyphro, must be a certain kind of commercial art between gods and human beings.]

Εὐθύφρων: ἐμπορικὴ, εἰ οὕτως ἡδὶόν σοι ὀνομάζειν. [Commercial it is, if you are pleased to call it so.]

Σωκράτης: ἀλλ' οὐδὲν ἡδίων ἔμοιγε, εἰ μὴ τυγχάνει ἀληθὲς ὄν. φράσον δέ μοι, τίς ἡ ὠφελία τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δώρων ὧν παρ'

ἡμῶν λαμβάνουσιν; ἃ μὲν γὰρ διδόασι [15a] παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν ἐστὶν ἀγαθὸν ὅτι ἂν μὴ ἐκείνοι δῶσιν. ἃ δὲ παρ' ἡμῶν λαμβάνουσιν, τὶ ὠφελοῦνται; ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκείνοι δὲ παρ' ἡμῶν οὐδέν; [But I'm not at all pleased, unless it happens to be true. But point out to me, what really is the benefit the gods have from the gifts they accept from us? For what they give is obvious to everyone: we have no good that they do not give; while what they take from us, how are they benefited? Or do we so much get the better of them in our commerce, that we get all goods from them, and they none from us?]

Εὐθύφρων: ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφελεῖσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν; [Do you really believe, Socrates, the gods are benefited by those things they get from us?]

Σωκράτης: ἀλλὰ τί δήποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς; [Then what else would these things be for, Euthyphro, our gifts to the gods?]

Εὐθύφρων: τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ ἐγὼ ἄρτι ἔλεγον, χάρις; [What else do you believe they're for except honor and respect, and, as I said just now, gratitude?]

[15b]

Σωκράτης: κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρων, τὸ ὅσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς; [Then the holy, Euthyphro, is what is grateful, and neither beneficial nor dear to the gods?]

Εὐθύφρων: οἶμαι ἔγωγε πάντων γε μάλιστα φίλον. [But I believe it is most certainly dear.]

Σωκράτης: τοῦτο ἄρ' ἐστὶν αὖ, ὡς ἔοικε, τὸ ὅσιον, τὸ τοῖς θεοῖς φίλον. [Then this is again, it seems, the holy, what is dear to the gods.]

Εὐθύφρων: μάλιστα γέ. [Certainly.]

Σωκράτης: θαυμάση οὖν ταῦτα λέγων ἑάν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάση τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γέ τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλῳ περιιόντα ποιῶν; ἢ οὐκ αἰσθάνη ὅτι ὁ λόγος ἡμῖν περιελθὼν πάλιν εἰς ταῦτόν [15c] ἤκει; μέμνησαι γάρ που ὅτι ἐν τῷ πρόσθεν τό τε ὅσιον καὶ τὸ θεοφίλες οὐ ταῦτόν ἡμῖν ἐφάνη ἀλλ' ἕτερα ἀλλήλων· ἢ οὐ μέμνησαι; [Will you then wonder in saying so if your speeches evidently do not stay still but walk, and will you accuse me of being

the Daedalus in making them go round in a circle? Or aren't you aware that our argument has turned round and returned to the same spot? Surely you remember that previously the holy and the dear to the gods appeared as not the same but different from one another? Don't you remember?]

Εὐθύφρων: ἔγωγε. [Yes, I do.]

Σωκράτης: νῦν οὖν οὐκ ἔννοεῖς ὅτι τὸ τοῖς θεοῖς φίλον φῆς ὅσιον εἶναι; τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ; [Don't you realize, then, that now you are asserting that what is dear to the gods is holy? And this proves to be nothing else than the dear to the gods, doesn't it?]

Εὐθύφρων: πάνν γε. [Just so.]

Σωκράτης: οὐκοῦν ἢ ἄρτι οὐ καλῶς ὠμολογοῦμεν, ἢ εἰ τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα. [Then isn't it true that either it wasn't fine as we agreed just before, or if then it was fine, it's incorrect how we place it now?]

Εὐθύφρων: οἶκεν. [It seems so.]

Σωκράτης: ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστι τὸ ὅσιον, ὥς ἐγὼ πρὶν ἂν μάθω ἑκὼν εἶναι οὐκ ἀποδειλιάσω. [15d] ἀλλὰ μὴ με ἀτιμάσης ἀλλὰ παντὶ τρόπῳ προσσχὼν τὸν νοῦν ὅτι μάλιστα νῦν εἰπὲ τὴν ἀλήθειαν· οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἰ ὥσπερ ὁ Πρωτεὺς πρὶν ἂν εἴπης. εἰ γὰρ μὴ ἤδησθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεσβύτην πατέρα διωκάθειν φόνου, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἐδεισας παρακινδυνεύειν μὴ οὐκ ὀρθῶς αὐτὸ ποιήσεις, καὶ τοὺς ἀνθρώπους ἡσχύνῃς· νῦν δὲ εὖ οἶδα ὅτι [15e] σαφῶς οἶε εἰδέναι τό τε ὅσιον καὶ μὴ· εἰπὲ οὖν, ὦ βέλτιστε Εὐθύφρων, καὶ μὴ ἀποκρύψῃ ὅτι αὐτὸ ἡγῇ. [Then we must examine again from the beginning what the holy is, since I shall not willingly play the coward before I do learn. Then don't dishonor me, but now in every way apply your mind as best you may and tell the truth; for you know, if any human being does, and just like Proteus you mustn't be let go of before you speak. If you didn't plainly know the holy and the unholy, it's impossible that you would ever try to prosecute an aged father for murder on behalf of a hired hand, but rather you'd be afraid of the gods in running the risk of not acting correctly, and ashamed before men. But as it is, I am quite sure you believe you plainly know what is holy

and what is not. Then tell, my most excellent Euthyphro, and don't hide what you believe it is.]

Εὐθύφρων: εἰς αὐθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω ποι, καί μοι ὦρα ἀπιέναι. [At another time, Socrates, for now I have business elsewhere, and it is time for me to go.]

Σωκράτης: οἶα ποιεῖς, ὦ ἑταῖρε. [What you are doing, my fellow.]
 ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχῃ ἦν εἶχον, ὥς παρὰ σοῦ μαθὼν τὰ τε ὅσια καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλλάξομαι, ἐνδειξάμενος [16a] ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύφρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην. [You're going away and casting me down from my great hope I had that, in learning from you what are holy and what not, I should get rid of Meletus's indictment, showing him that I had become wise in divine things from Euthyphro, and no longer out of ignorance do I improvise and make innovations about them, and so I should have lived the rest of my life better.³

Notes

1. Strauss: "strange at first hearing."
2. The word translated as "purify," ἀφοσιόω, is related to the term translated as "holy" by Benardete and referred to as "pious" by Strauss: ὅσιος, a term Strauss seems to treat as synonymous with εὐσεβής. See introduction, p. 13n19.
3. Or: "the other life better?"